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The wealth of all this region is easily transported by way of the river, which is navigable to M'Balmayo, where it connects with the railroad by way of the eastern road (Abong-M'Bang—Akonolinga—Yaoundé) /94/ and finally by way of the southern road (Sangmélima-M'Balmayo).

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Demography. The Mbida-Mbane have not suffered greatly from sleeping sickness except in the Akonolinga group, and even here the disease was quickly checked. However, congenital syphilis accounts for 22.2 percent of the cases of infant mortality. /Map 20/

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The ratio of births to deaths is slightly favorable: $\pm$ 0.68 percent.

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The sterility rate is 7 percent; the fertility rate is 5.20 pregnancies per woman.

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The living conditions of the population as a whole are good, and it is growing slowly.

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Among the Mvogo-Niengo the number of births barely exceeds the deaths; the ratio is $\pm$ 0.39.

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The sterility rate is 9 percent; the fertility rate is 4.25 pregnancies per woman. However, there is a very high proportion of stillbirths—26.9 percent—which explains the fact that this population remains stationary.

174 who were settled among them and the Boulou. The last Beti groups to cross the Sanaga, blocked by those who had preceded them, have turned perpendicularly or obliquely to the general axis of migration.

1505 The total migration was made exclusively by land, even when its
487 axis followed the course of a navigable river. The Pahouin are not users of the pirogue, and the customary trails followed along ridges rather than valleys. Settlement is mainly linear, stretched along trails and, [36] now, roads, in long ribbons, separated by empty areas.

173 The traditions dealing with this exodus are of three kinds: the collective tradition of the group, varying in detail from tribe to tribe but always agreeing in the broad outlines of the same theme; family traditions, consisting of a commentary on genealogies, the majority of which have not been collected and are by way of being lost due to the abandonment of the customary training of boys; finally, a pseudo tradition of contemporary invention, which is far from the least interesting. I shall here give an account only of the principal features of these traditions and, first, of the collective tradition.

According to this, the ancestors used to live in a country called mvo' ékanga or mvo' ékaña'a (Largeau: mvôgh étangha), which means something like "cloudy country" or "honorable country," depending on the tone, or perhaps both at the same time (1). I have

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1. a) Radical kañ = to honor, to respect, whence ékanâ'a = honor, respect, veneration;
 - b) radical kañ = to mark, to design, whence ékanga = mark, design, cloud; c) verb kañele = to lash, to shape /timber/, whence ékanga = bridge.

pointed out previously the legendary features of this land in the east, the details of which vary according to the informants. It should be observed in passing that they differ as to whether or not this land was the actual cradle of the ancestors and whether the latter came from a place located even more to the east, as the present pseudo tradition asserts (2).

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2. The last of the Ntoumou storytellers sing to the accompaniment of a guitar, mvét, the exploits of the bikañ or bo'bikaña,